

H. 3



ARCHÆOLOGICAL
DEPARTMENT

ADMINISTRATION REPORT

1106 M. E.

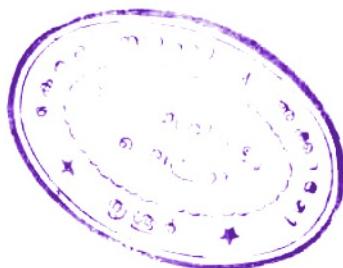


H-3

H..3.



10



VIEW OF A TYPICAL VILLAGE TEMPLE IN KERALA.

[Frontispiece



**Proceedings of the Government of His Highness
the Maha Raja of Travancore.**

Read :—

Letter No. 542/31, dated the 30th November 1931 from the Superintendent of Archaeology forwarding the Administration Report of the Department of Archaeology for 1106 M. E.

**ORDER D. DIS. NO. 100/32/EDN., DATED TRIVANDRUM,
29TH JANUARY 1932.**

Recorded.

2. During the year under review, besides the continuance of other works, such as copying of inscriptions, etc., in the State and outside, the Department attempted an exposition of the art of Pantomime (Kathakali) in Kerala, the main feature of which is a highly specialised variety of hand poses (Mudrās) and gestures of the body and limbs. The diagrams prepared by the Superintendent to exemplify the Mudrās have been found to be very instructive.

3. The Superintendent has also undertaken an investigation of the subject of worship and ritual in Kerala temples. The results of this investigation are awaited.

(By order)

(Sd.) K. GEORGE,
Chief Secretary to Government.

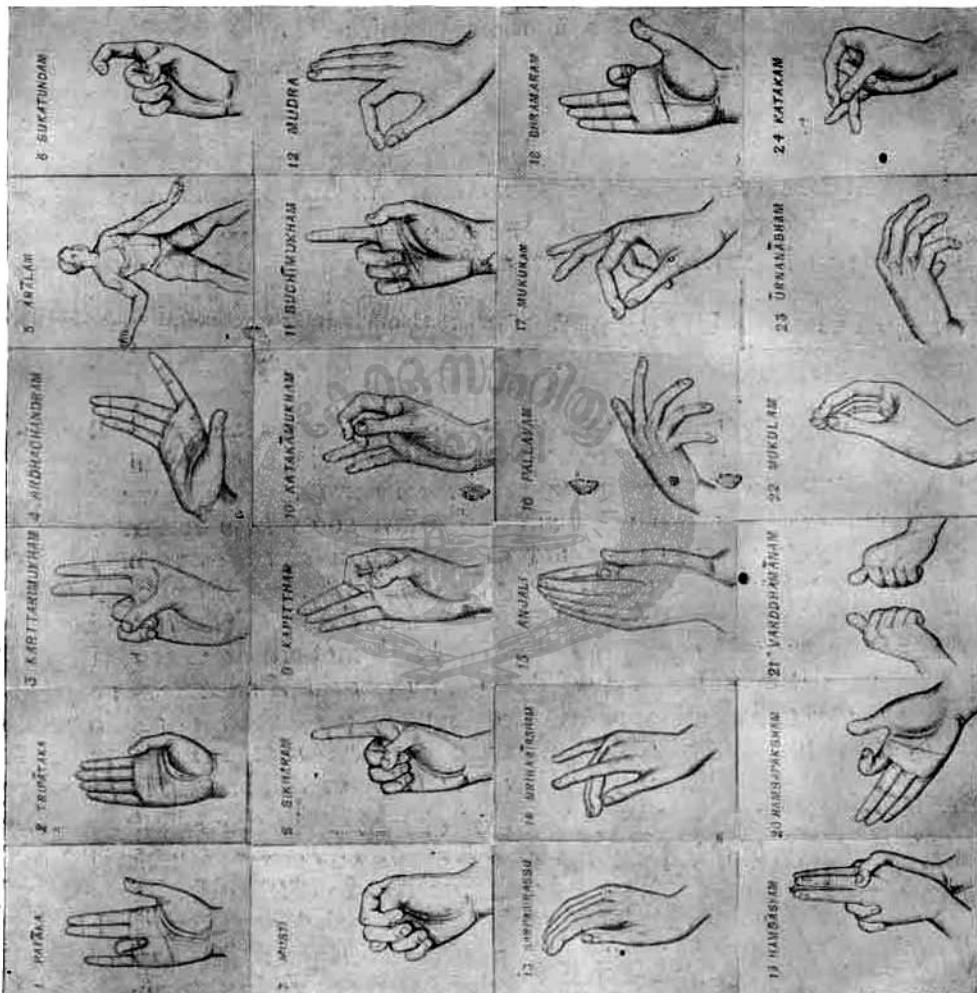
To

The Superintendent of Archaeology.
The Superintendent, Government Press.
The Press Room.
The Legislative Section.





PRINCIPAL HAND POSES IN THE ART OF MALABAR PANTOMIME [To face page 1



Office of the Superintendent of Archaeology,
Trivandrum, 30th November 1931.

No. 542/31.

From

The Superintendent of Archaeology,
Trivandrum.

To

The Chief Secretary to Government,
Trivandrum.

SIR,

I have the honour to forward herewith the Administration Report of the Archaeological Department for the year ending the 31st Karkidakam 1106 M. E. (16th August 1931).

General. There was no change in the staff of the Department. The photographer Mr. D. Srinivasan Potti availed himself of 20 days privilege leave, no substitute being appointed.

Tours. A fairly comprehensive plan of archaeological work was attempted in the itineraries of the Department. I spent 79 days in camp and visited 75 places; and the Pandit-Assistant Mr. K. Sivaramakrishna Sastri camped for 37 days and visited 18 places. In the course of our tours, twenty five new inscriptions were copied from eight different places (Vide Appendix E); and their texts have been subsequently deciphered and transcribed. Thirty two places were visited for the examination of epigraphical records with a view to ascertaining the possibility of further inscriptional work. An exploration was made of 13 places not previously visited to investigate their archaeological importance as well as to collect antiquities; and an inspection of 10 old sites was undertaken for the examination of old monuments and the state of their conservation. Visits were made to 6 places to examine old "olai" records (palm leaf manuscripts) relating to history, religion, architecture and sculpture; and 14 places were visited for the examination and study of typical specimens of art including architecture, stone sculpture, wood work, painting and iconography which are attractive features of our temples. Lastly, Christian antiquities in as many as five places were also examined, and their value and importance estimated. A list of places visited is given in Appendix A.

Epigraphy. An important work of the Department done in the year was in connection with epigraphy. Two Tamil inscriptions dated in Kollam 604 were copied from a rock lying south of the Agastīśvaram temple. On examination, they were found to be

a continuation of the records Nos. 6 & 7 of 1103. Estampages of five *inscriptions all in Tamil were taken from outside the State, two from Śrīvilliputtūr and three from Tinnevelly (Vide Government letter D. Dis. No. 1405 of 30/Edn. dated 8th December 1930). Of the former, one from the Perumāl temple states that while the king Saṅkaranārāyaṇa Venyumaṇkonḍa Bhūtala Vīra Udayamārttānda Varmān of Trippāppūr was staying at Valliyūr, he made a gift of land for conducting the service called Vīramārttāndan-Sandi in the temple of the Goddess, for feeding thirty three Brahmins daily in the Vīra-Mārttāndan māṭham, also called Tiruvēngadadāsan māṭham, and for special worship on the day of *Svāti* every month. The other one from the Āndāl temple while recording the same gift also mentions the boundaries of the land endowed. Both are dated in Kollam 709 Adi 16.

The Tinnevelly inscriptions were copied from the Nelliyappar temple, of which the first two dated in Kollam 721 belong to the reign of Śankili Vīra-Mārttānda Varma, a Travancore king who does not figure in the inscriptions hitherto discovered by the Department. One of them records that images of 63 Nāyanārs and 9 other saints were made of copper, due *pūjās* given, and that some additions to the *mandapam* in front of the central shrine were made, for which certain taxes such as *māraḍai*, *maravaḍai*, *pāśi-vilai*, etc., were arranged to be utilised. The other one registers the gift of land by the same king when camping at Chēravannmādēvi for conducting the service Śankili-Vīramārttāndan *sandi** and for *tiruppani* in the shrines of Tirukkāma-Kōṭattu-Āluḍaiya Nācchiyār and Nāyanār in the temple of Tirunelvēli Udaya Nāyanār. The last one from the Nelliyappar temple, Tinnevelly, defines the boundaries of Kuppāyakkudi of Anubhōgavalanādu alias Ravivarma-Chaturvēdimāṅgalam, which is a *dēvadāna-brahmadēṣa*, and given to the Brahmins of Ravivarma Chaturvēdimāṅgalam.

The rest of the inscriptions 15 in number were copied from the Cochin State as per orders of Government; (Vide Government letter D. Dis. No. 1053 of 30/Edn. dated 20th September 1930) and are of importance being in Vaṭṭeluttu and mostly relating to Chēra kings. Of these, two are from Paṛampan-tāli temple of which the one engraved on the base of the Subrahmanyā temple, though fragmentary, is clear in its reference to a certain king named Kō-Ādiccha Irūḷi Irāmar alias Iratātiecha The other, on the base of the ruined *nālambalam* in front of the central shrine of the Śiva temple, registers a *sankētam* between the *ūr* of Tirupparampil and the *kōil* of Ānaiyolukku, and mentions a king Bhūmidhara-Rāyira Tiruvaḍi

* My thanks are due to Dr. Hirananda Sastri, Government Epigraphist for India for having kindly supplied me a copy of their transcripts.

of Parappūr. One inscription belonging to the reign of Rājasimha Perumāl was copied from a stone slab kept in the Church of Tālaikkādu near Aviṭṭattūr, in which are detailed the boundaries of the land given to certain Vāniyars by the *ūrār* of Tālakattūr for erecting stalls. We have unfortunately no records to fix the date of this Chēra king; but from palaeographical evidence, it is possible to assign it to the 9th or 10th century A. D. Another record was also engraved on the same slab, but it was found to have been damaged.

The next eight inscriptions were copied from the temple of Tali, once a flourishing village. One of them relating to the Chēra king Bhāskara-Ravi, registers a *kaccham* transaction by the *nāṭṭār* of 18 *nāḍus* and *adhikārikals* of Nityavichārēśvara, and states that from the land belonging to Śrīdhara Naññacchi *alias* Tribhuvana Mādēvi, a certain quantity of paddy was to be given for *sāntivirutti*, *tiruramutu*, etc. The second refers to certain transactions made by the Tali and Tali *adhikārar* of Nityavichārēśvara on the one side, and the *Patanāyar* of Nedumpurayūr on the other, when Kumaran Iravi of Maññādu was ruling the country; and that subsequently during the regime of Kāṇḍan Kumaran of Talikkulam, Iravik-kāṇṇapirān of Nedumpurayūr, the *Patanāyar* ratified the deed with some changes, and gave a *tiravu-tittu* to the Tali and Tali *Adhi-kārar* of Nityavichārēśvara. The third is damaged and fragmentary; but refers to an agreement by some persons for the conduct of daily offerings in the temple. The fourth though partly damaged belongs to the 10th year of Yākō-Irāyar, and seems to state that while Maññādu Kumaran Iravi was ruling the country, a transaction was made. The fifth belongs to the 17th year of the Chēra king Kō-Kōtai Iravi, and refers to a transaction made by the *taliyār* and *taliyātikārar* of Nityavichārēśvarā. The sixth registers an agreement during the reign of the Chēra king Kō-Indēśvaran Kōtai between the *nāṭṭār* of 18 districts and the *adhikārikal* of Nityavichārēśvaram on the one side and Iyakkan on the other. The last two of the Tali records are fragmentary, and refer to some provisions made for worship and offerings in the temple.

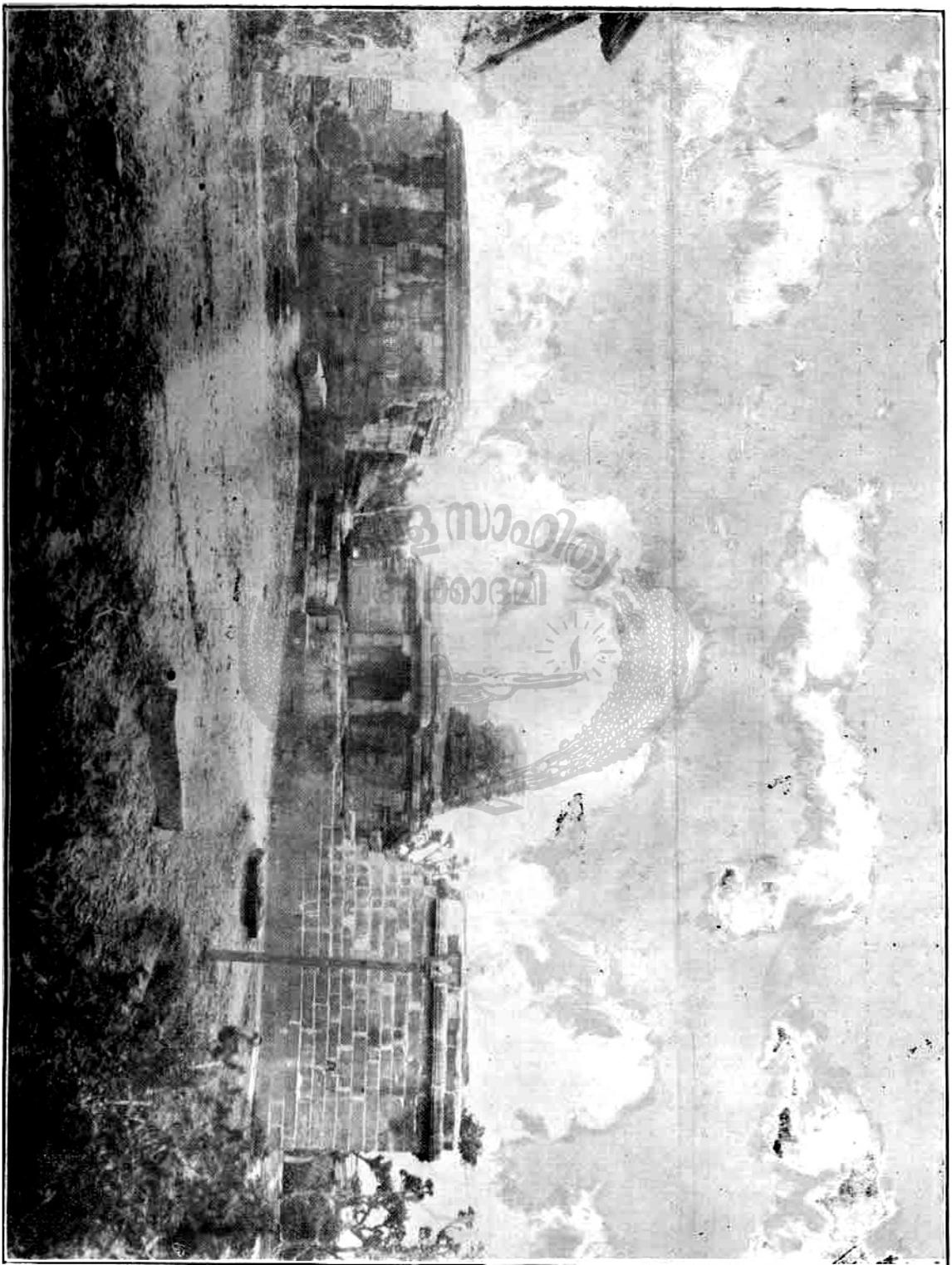
The four inscriptions copied from the Śiva temple at Aviṭṭattūr may also be mentioned among the important epigraphical collections of the year. The first of them which belongs to the 20th year of the Chēra king Kō-Kōtai Iravi registers that some lands were set apart for the temple, and mentions the “āyiravar” or the “thousand” of Aviṭṭattūr. Two others are quite damaged; while the fourth records some gifts to the temple for the conduct of Pūjās. Lastly,

three fragmentary inscriptions copied from the base of the *Śrīmūlasthānam* in front of the Vadakkunāthan temple, Trichūr, speaks of one Ravivīra, chief of Venkunṭanādu as having supplied the said *Śrīmūlasthānam* with a stone basement. Besides these inscriptions, the epitaphs of 12 Portuguese Tombstones unearthed during the Cochin Harbour works were also examined, and their readings noted. (Vide Appendix D.)

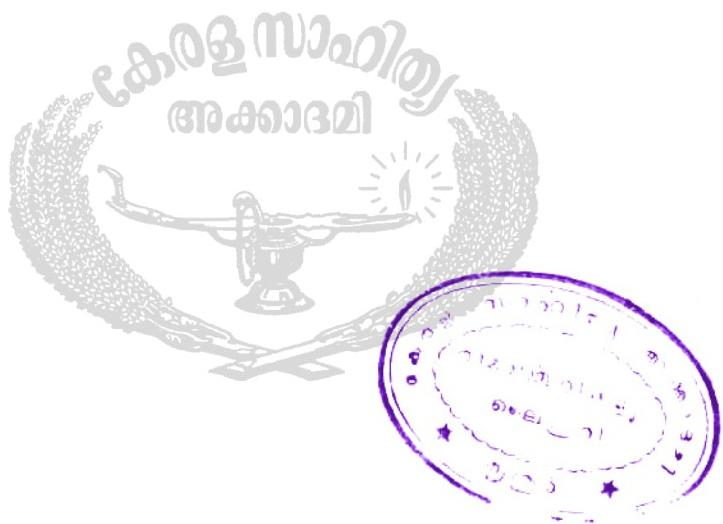
Conservation. An aspect of archaeological work which received prominent attention in the year relates to the work of conservation of ancient monuments in the state such as temples and the objects of antiquity abounding in them. A list of such ancient structures noted by the Department has been prepared; and the procedure to be followed in their preservation has already been laid down on general lines by Government in G. O. No. E. 3938 dated 2nd November 1908, and subsequently reiterated in G. O. No. E. 3486/360 dated 2nd October 1915, by which the "Peishcars will arrange for information being given to the Superintendent of Archaeology if any historical temple or other building is to be taken up for repair, so as to enable the Superintendent to go to the spot, if necessary, and make any suggestions regarding the preservation of anything of epigraphical, historical or architectural value." The Dévasvam and Maramat Departments had been inaugurated in the State since; and the function of the Peishcar had naturally devolved upon the Dévasvam Commissioner and the Maramat Engineer, in defining whose duties the purport of the two G. Os was lost sight of. With a view to modify the Government order so as to make its provisions binding on the Dévasvam Commissioner and the Maramat Engineer, whenever any work of repair, renovation or maintenance etc. was undertaken by their Departments, Government was addressed by me in my letter No. 353/30 dated 15th August 1930, in which I submitted that there has been a considerable growth of archaeological perception in recent years; and instead of only caring for historical monuments, there has arisen an interest in preserving all those beautiful and striking objects of antiquity which not only throw light on past civilisations, but make the past live for the profit of the present and future. In other words, all remains of the past such as buildings, palaces, forts, temples etc. having an architectural, historical or artistic interest, and all memorials of the past contained in them such as inscriptions, paintings, woodwork, sculpture etc. valuable as models of ancient art and handicraft, and any other objects of priceless value and artistic interest which can never be replaced under conditions of modern workmanship, were recommended for conservation. I also submitted that there has been a perceptible loss in aesthetic quality involved in the

GENERAL VIEW OF RUINED CHOLAPURAM TEMPLE (RECOMMENDED FOR CONSERVATION)

[To face page 4.]







HAND POSES (MUDRAS) IN HINDU ART

BHAKTASANTRAM	HASTALAKSHANA PRADHINA	KATHAKALI	CHILAPPATIKARAM	ABHIMAYADARSHANA	CHILAPPATIKARAM
	<img alt="Hand pose				

preservation and renovation of some of the religious edifices of the State, due to the placing of new work in juxtaposition with old, which should as far as possible be avoided. Lastly, Government was requested to take all possible measures through the Dēvasvam and the Maramat Departments, to prevent antiquities from perishing in the temples, due from want of care, by exposure, or neglect. Government have been pleased to accept my suggestions, and to issue necessary instructions to the Dēvasvam Commissioner and the Maramat Engineer (Vide Government letter Dis. No. 1234/30/Mis. dated 28th October 1930) "to consult the Archaeological Department at every stage in all repairs and renovation of ancient monuments, such as temples, palaces, etc. in regard to the best way of conserving the objects of antiquity abiding in them". Government have since been requested by me to take steps for the conservation of the Sundararājapperumāl temple at Vindancōtta, near Sambūrvatakara, and the Chōlapuram temple, both old and historical monuments.

ART OF PANTOMIME - (*Kathakali*).

At the instance of Lieut. Colonel H. R. N. Pritchard, Agent to the Governor General, and with the sanction of the Dewan, a work not before attempted was taken in hand during the year with a certain measure of success. It relates to the exposition of the Art of Pantomime (*Kathakali*) in Kērala, the main feature of which is a highly specialised variety of hand poses (*Mudrās*) and gestures of the body and limbs.

Considerable time was spent in preparing the diagrams of the principal Hand Poses relating to the art and to their interpretation. A short descriptive account of the "Kathakali" with an explanatory note on the gestures and on the subtle devices employed for the expression of the various emotions together with an account of the training actors was prepared under the auspices of Government. The attention of the Congress of orientalists held last September at Leyden was drawn to this work by Prof. Sylvain Levi, (Vide his letter dated 19th September 1931) who and other eminent scholars and savants like Dr. Winternitz, Dr. A. B. Keith, Dr. A. Kumarswami, Dr. Barnett, Dr. Vogel, etc., commended my researches in this field.* A chart of Diagrams of the Principal "Mudrās" (Hand Poses) as gathered from *Bharata Nātyasāstra*, *Hastalakṣaṇa-Pra-dīpikā*, *Kathakali*, *Chilappatikāram* and *Abhinaya Darpaṇa* has been since made (Vide plate) and the interpretation of the "Mudrās" is nearing completion.

* Dr. Rabindranatha Tagore and the Marquis of Zetland have since favoured me with their kind appreciation.

**WORSHIP AND RITUAL IN KERALA TEMPLES
AND THEIR SYMBOLISM.**

My studies of the "Mudrās" which are but amplifications for secular purposes of the orthodox types of Tāntric and Māntric symbols (religious and ritualistic symbols) naturally led me to the collection of some useful information on worship and ritual in Kērala temples, and their symbolism, a fascinating subject for investigation. As with all Hindu Ritualistic rites and prescriptions, the real connotation of iconographic symbols in Kērala are shrowded in mystery. Their sense is however embedded in their suggestions appearing in widely different texts specially Mantra Śastrās, and the ritualistic practices in vogue from early times in Kērala temples. The work has been of a very difficult nature in so far as the symbolism implied in the Trimūrtti forms, their *saktis* and the main forms of the six groups of Tāntric classifications has been decomplexed by a promiscuous com-mingling of Māntric, Tāntric and Vēdic texts in Malabar. A note on the subject has been prepared.

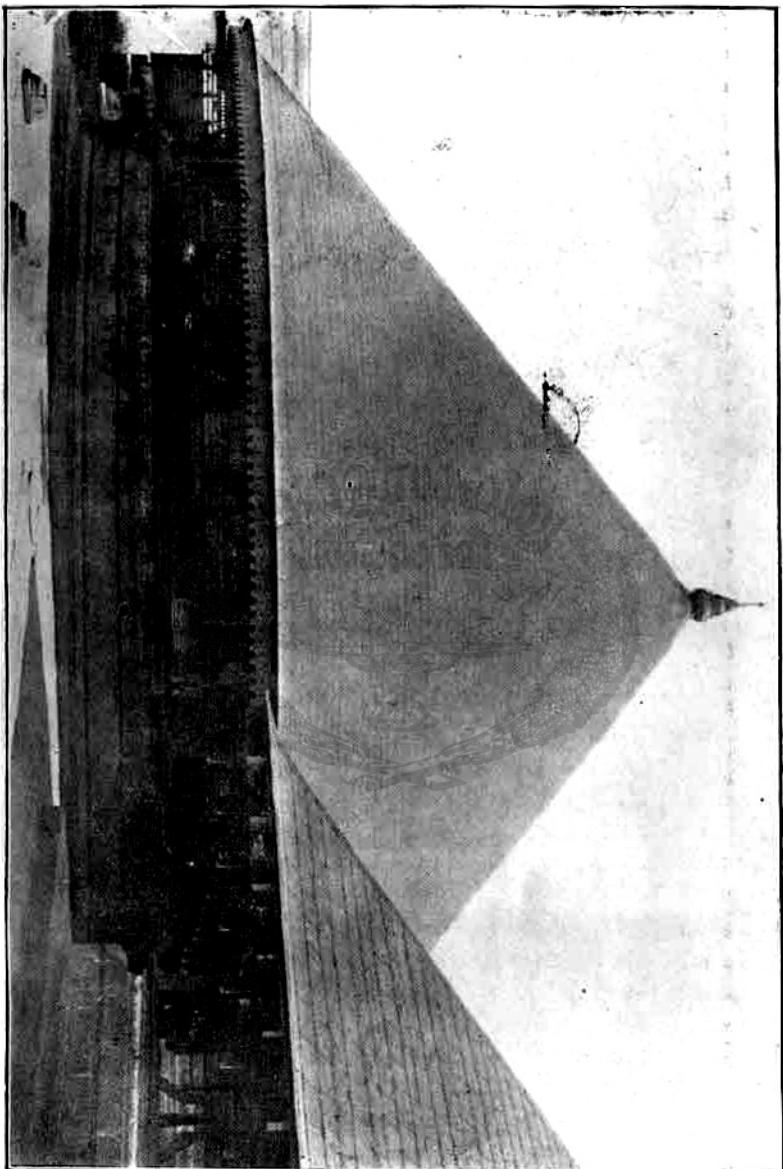
Architecture. Another item of work relating to the year was in the field of Malabar Architecture, investigations in which was commenced the year before. My attention was mainly given to the collection of material available from the Śilpaśastrās on the "Śrīkōil" or Central shrine, its construction and form. Three kinds of it, the circular, square and oblong shapes have been come across in Travancore, of which the first is the more ancient type. On a careful and comparative study of their structure and component parts, it has been inferred that the Circular *śrikōil* is rather indigenous to Malabar.

Miscellaneous. Fair progress was made in the year in the preparation of the Topographical list of Travancore inscriptions collected up to date. The work in connection with the list of antiquities, the collection of Folklore, and the Bibliography of the sources of Travancore history had to be postponed owing to the researches already mentioned in the field of Mudrās, undertaken on the auspices of the Agent to the Governor General and the Government.

Publication. Vol. VII Part 2 of the Travancore Archaeological Series has been seen through the Press. It will be shortly released for distribution and sale. It may be mentioned in this connection that the inscriptions of the Āy Kings in Travancore were published

SPECIMEN OF A CIRCULAR SHROUDED IN MALABAR.

(To face page 6.





in the year with their text and purport in Malayalam in the Archaeological sheet of the Government Gazette; and this new channel of publicity for the work of the Department has been widely appreciated.

Receipts and Expenditure. Subjoined is a statement of the receipts and expenditure of the Department in the year.

RECEIPTS.

		Rs.	Ch.	C.
Sale of Photos	...	19	0	10
Sale of Archaeological publications	...	55	27	8
Sale of Elements of Hindu Iconography		134	10	0
Miscellaneous	...	8	8	4
		<hr/>	<hr/>	<hr/>
Total ...		217	18	6

EXPENDITURE.

Salary of the Superintendent of Archaeology	...	1,500	0	0
Pay of the Establishment	...	1,973	12	4
Contingencies	...	1,281	4	4
Travelling allowance	...	973	12	13
		<hr/>	<hr/>	<hr/>
Total ...		5,728	1	5

I have the honour to be,
Sir,

Your most obedient servant.

R. VASUDEVA PODUVAL,
Superintendent of Archaeology.

APPENDIX A.

List of places visited by the Superintendent of Archaeology.

Chingam.

Darśanamcōpe
Kurattiyara
Nāñjikūravān Vila
Tōnnel
Ālwaye
Edavā
Cochin
Kōṭṭar

Kanni.

Nāṭṭalam
Tenmalai
Tēvalakara
Śāstāmkōṭṭa
Kaṭinankulam
Parakkai
Perumpalutūr
Vindankōṭṭa

Tulām.

Neyyāttinkara
Trikkulaṅgara
Klāṅgād
Munampam
Padmanābhapuram
Śuchīndram

Vriśchikam.

Atchenpudūr
Elattūr
Āyikuḍi
Chenkōṭṭa
Āruvāmolī
Tiruviḍakōḍu
Tuṣavūr

Dhanu.

Marutūrkulaṅgara
Trikkākara
Makaram.
Pūñjār
Irāttupēṭṭa
Bharāpaññānam
Tiruvāttār
Vālvacchakōṣṭam
Atchencoil gap

Kumbham.

Vycome
Ettumanūr
Kulaśekaram
Kaṇṭhankulaṅgara
Tiruvālūr
Aleṅgād
Köttappuram
Alīkōde

Minam.

Pallikkal
Agastīsvaram
Muṭṭam
Tāmarakulam
Bharāpikkāvu
Nurnād
Kōnni

Mēdam.

Vempūram
Tinnevelli
Śrivilliputtūr

Idavam.

Nāvāyikuļam
Varappula
Kilirūr
Madavürppāra

Mithunam.

Kainakari
Cape Comorin
Vāriyūr
Rājakkamaṅgalam
Manakkal
Padūr
Puḷiyāra
Iravipuram

Karkadakam.

Puliyūr
Budhanūr
Tiruvanvandūr
Malayāttūr
Eraniel
Tikkuriechi
Maṇalikkara
Kuḷattupula



List of places visited by Pandit-Assistant during 1106.

Kanni.

Kaṭinaṅkulam
Pāyaśsāla
Perumpalutūr
Chenkōṭṭa
Vindankōṭṭa
Puḷiyāra

Makaram.

Acchankōil valley

Kumbham.

Agastiśvaram

Medam.

Suchīndram

Tulām.

Trikkuлаṅgara

*Karkadakam.**Vriśchikam.*

Muppandal
Tōttiyōdu
Tiruvidaikkōdu

Trichūr
Tali
Parampantali
Aviṭṭattūr
Tālaikkādu.

} Cochin State.

APPENDIX B.

List of photos taken during the year 1106.

1 to 3	View of Kōvalam	Full plate.
4	View of Trikkaṇagiri	Do.
5	<i>Tiruvābharaṇam</i> (Jewellery) of Śuchīndram temple	Do.
6	Big Nandi in front of the Tāṇumālāyan shrine of Śuchīndram	Do.
7	Garuḍa image in the same temple	Do.
8	View of the temple and tank at Elattūr	Do.
9	General view of the Elattūr temple	Do.
10	General view of the Kālakaṇḍasvāni temple at Āyikuḍi	Do.
11	View of the temple at Klāṅgad	Do.
12	View of the Perumāl temple at Chencōṭṭa	Do.
13	View of the Alagiyamanavaḷa Perumāl temple at Chencōṭṭa	Do.
14	View of the three <i>muniṭapas</i> of (Chēra, Chōla and Pāṇḍya) at Muppandal	Do.
15	Mud images at Muppandal	Do.
16	General view of the temple at Tirunakkara (Kottayam)	Do.
17	Kūttambalam in the same temple	Do.
18	General view of the temple at Ēttumānūr	Do.
19	<i>Tiruvābharaṇam</i> (Jewellery) in the same temple	Do.
20	Seven and half elephants (covered by gold) gift of Manōrama Tampurāṭṭi in the same temple	Do.
21	Old painting of Naṭarāja in the same temple	Do.
22	Do. Do.	Do.
23	View of the temple at Udayanāpuram (near Vycome)	Do.
24	View of the fort gate (Kōttavāśal at Atchenkoil Gap	Do.
25	Do. with images	Do.

26	View of the Atchencoil Hill	Full plate.
27	Bronze images inside the Museum, Trivandrum	Do.
28	Bronze lamps with the box inside the Museum Trivandrum	Do.
29	Bronze vessels in the same place	Do. Half plate.
30	View of the hill and temple at Tōvāla	Do.
31	View of the temple at Tiruviḍaikkōdu	Do.
32 to 40	Kathakali poses	Quarter plate.
41 to 44	Finger signs in Kathakali	Full plate



APPENDIX—C.**List of additions to the Library.**

- 1 Kerala Society papers.
- 2 History of Travancore—(Krishna Pisharody).
- 3 The little Oxford Dictionary.
- 4 Roget's Thesaurus.
- 5 Studies in Tamil Literature and History—(Ramachandra Dikshitar).
- 6 Indian Architecture according Mānasāra Śilpasāstra—(P. K. Acharya).
- 7 Hindu Political theories—(Jayaswal).
- 8 Mirror of Indian art—(Venkatachalam).
- 9 Anthropology—(Marett).
- 10 The Vishṇudharmottara—(Stella Kramrisch, Ph. D.).
- 11 Historical sketches of Ancient Deccan—(Subramany Iyer).
- 12 Pre-historic India—(Mitra).
- 13 Comparative Religion—(Macdonell).
- 14 South Indian Portraits in stone and metal—(Aravamuthan).
- 15 History of Kerala Vol. II—(Padmanabha Menon).
- 16 Memoirs of the Archaeological Survey of India No. 37.
- 17 Madras Government Museum bulletins.
- 18 Quarterly journal of Mythic society.
- 19 Epigraphia Indica Part VIII, Vol. XIX.
- 20 Malayalam Translation of the Ashtādaśa Puranas.
- 21 An Introduction of Hindu dancing—(Sri Ragini).
- 22 Indian Images Part I—(Bhattacharya).
- 23 The substance of Indian faith—(Butterworth).
- 24 Religion and folk-lore of North India—(Crooke).
- 25 South Indian images of Gods and Goddesses—(Krishna Sastri).
- 26 The Daśarūpa of Dhananjaya—(Haas).
- 27 Village Gods of South India—(Whitehead).
- 28 Castes and tribes of South India (Vol. I to VII)—(Thurston).
- 29 Chronological list of Inscriptions of Pudukkōṭṭai State arranged according to dynasties.

- 30 Inscription Texts of Pudukkōṭṭa.
 31 Nātyasāstra.
 32 Bulletin of the Museum of Fine Arts, Boston.
 33 Dictionary of Malayalam Phrases and Idioms Vol. I.
 34 Trivandrum Sanskrit Series Nos 100 to 105.
 35 Śri Mulam Malayalam Series Nos. 24 and 25.
 36 Śri Vañchi Setu Lakshmi Series 12 to 14.
 37 Le Monde Orientale.
 38 Viśvabharati quarterly.
 39 Dwaja.
 40 Annual Report of the Cochin Archaeological Department.
 41 Annual Report of South Indian Epigraphy.
 42 Do. of the Mysore Archaeological Department.
 43 Do. of the Ceylon Archaeological Department.



APPENDIX D.

*Portuguese Tomb Stones unearthed during the
Cochin Harbour works.

- 1 SEPVLTVRA
DAMTONIO RAPOSO: EDESEVS: HE
RDEIROS
(Sepulchre of Antony
Raposo and of his heirs)
- 2 ESTA SEPVE
TVRA HE DE
LVIS FRZMA
SENEIRO EDE
SEVSER DEI
ROS
(This sepulchre is of Luiz
Fernandez sculptor
and of his heirs).
- 3 S. De. Isa
beL. MB.
Ede. Seus
Deoedetcs.
(Sepulchre of
Isabel M. B. and her
descendents).

A O
S.D.P.VA
S. D. FiG
EROAE. D.
SVAMO
LHER. FE
LIPA. D. VA.
SCOSELO
S: ESEVS
ERDEROS
(sepulchre of P. Vas of Figueroa
and his wife Felipa
of Vascancello and of their heirs).

- 5 S. PERPETVA D. BRIRS. LCO
 A COSTA CAVALRO FI
 D GO DACAZA D. S.
 MAC DN CAPITO OF Oi
 DNEG TTAO ED EVS
 HEADR TVR AI DA
 CDE DFL K DONDE
 A MANDO ZIR P. H. V.
 PAFRFNOSSO F. M.
 FAIFSFQ F. M.

Perpetual grave of Brirs Laurencio Da' Costa Knight
 Noble of the House of His Majesty—Worthy captain
 of Nagappatam and of Ushendratur—there from the city
 of FLK whence I order this to come—Requests one
 our Father and Hail. Mary: Father and his son family.

- 6 ESTA SEP
 VLTVRA.
 HE DE + DEN
 IS + SOARES +
 EDESEVS ER
 DEi ROS +
 (This sepulchre is of
 Denis Soares and of his heirs.)

- 7 AOVI: IAZ: IORZE:
 FERNADEZATEO
 FINALIVIZO: FAL
 ECEO: AOSVIMT
 EDOVS: DEDEZE
 MBRO: DEIS 65
 ANOS
 (Here lays Jorge Fernandez
 till the final Judgment. He
 died on 22nd Dec. being 65
 years old.)

- 8 ESTA SEP
 LTVRA HE DE
 HEITOR LOPES
 PEDEPATA
 EDESEVS
 HERDEIROS.

FALECEONA
ERA E
ANNOS

(This sepulchre is of Heitor Lopes
Pedepata and of his heirs.
Died in Era of years.)

9 ESTACEPV
LTVRA HE.
DE ALVARO
MANCIASE
RADE . HE. D
E. SEVS. HE
RDEIROS
1624

(This sepulchre
is of Alvaro Mancias and of his
heirs 1624.)

10 ESTA SEPVL
TVRA HE DE
MANOEL MA
SIASEDE SEV
SERDEIROS
AOI IAS DO
NA MARIA
DARAVIOSV
AMOLHE
(This sepulchre is of Manoel
Mancias and of his heirs . . .
Here lies D Maria Da Ravio his wife.

11 ADEFRANCIS ©
ROIZEDE SEV SERDEIR ©. FALE ©
OA. 27 DEOVTv
BRo. D. 1600 PA. AV. PRFL PPST ERDMR S
OO AIS
Sepulchre of Francis Roiz
and of his heirs
died on 27th of Octr. 1600
Our Father—Hail Mary.

12 S. DEIOAM FREIREVELHO
 CAVALEIRO FIDALGO. D.
 AORDEM. DAVIS. ESVMO
 LHER KABEL. COREA. EOVE
 M. ELES. NOMEAREM. FAL.
 E. CEO. OANO. DE. S. 84.
 (Sepulchre of Joad Freire Velho knight of the order
 of Avis and his wife (Izbel)
 Elizabath Correia and (of those) whom they will
 nominate. He died in the year of
 (O) Lord 84 (?).

*I am indebted to Rev. Fr. Godhinho the parish
 Priest of Vettucaud Church Beach, Trivandrum for
 the English translation of these Portuguese epitaphs.

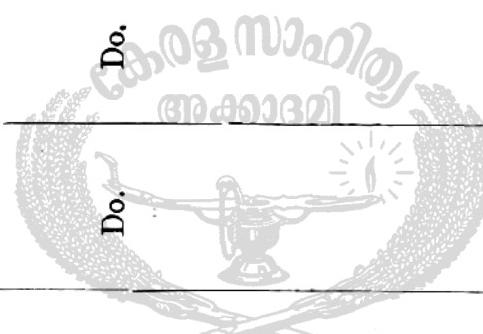


APPENDIX E.

Lithic inscriptions copied during the year 1106 M. E.

No.	Place	Dynasty.	King.	Date.	Language.	Remarks.
1	On a rock lying south of the Agastīśvaram Temple, Agastīśvaram.	Travancore	... Makara 4.	Ko. 614 Makara 4.	Tamil Do.	This record is a continuation of 6 of 1103.
2	On the same place	Do.	...	Do.	Do.	Is a continuation of 7 of 1103.
3	On the base of the north wall of the Central shrine of the Āndal temple Srivilliputtur	Do.	Saṅkaranārāyaṇa Ven-	Ko. 709 Adi 16 Śu-	Registers a gift of deed to the trustees of the Nacciyar temple of Śrī-	
			rūnakonda Patchami	rumāṇḍala-VI. Wednesday	villiputtur by the king for conduct-	
			Bhūṭala-Uttira	Uttira	ing the service Viramārttāṇḍan-	
			Udaiya	Mārttāṇḍa	sandi and for celebrating svāti day	
			Varmān	Varman	every month.	
4	On the south wall of the Central shrine Perumāl temple, Srivilliputtur.	Do.	Do.	Do.	Do.	Records that the king, while he was camping at Valliyur made a gift of land Sattipallam to conduct the service called Viramārttāṇḍan-sandi, to feed 33 Brahmans, and to celebrate the Star svāti every month.

				Records that the images of 63 Nāya-
5	On the west wall of Travancore the third <i>Prakāra</i> (inside) of Nelliya- ppar temple, Tin- nevelly.	Śankhilīvīra Mārttāṇḍa Ko. 721 Chittira 25.	Do.	Tamil nars and 9 other saints were made of copper, due <i>pījas</i> given, and a <i>maṇḍapam</i> was constructed. Lands were given in addition to those al- ready given and taxes <i>māvadai</i> , <i>maraṇadai</i> , <i>panainkadamai</i> , <i>pāsi- vila</i> , etc., utilised to make some ad-
6	Do.	Do.	Do.	dition in the <i>manitpa</i> . While the king was camping at Chēravannmādevi, he made a gift of land in Kunṭattū-parru with boundaries marked, for conducting the service Śankili-Vīra-Mārttāṇḍa Varman <i>sandī</i> and for <i>tiruppani</i> in the shrines of Tirukkāma-kōttattu- Āluḍaiya Nāchchiyar and Nāyinār, in the temple of Tirunelveli Udaya Nāyanār. Reference also is made to the <i>tiruppani</i> made by the uncle of the king.
7	On the same	...	...	Do. Says that Sundaran Kōlari <i>alias</i> Tondaiman approves the gift of the village Kuppāyakudi of Anu- bhoga Valanādu <i>alias</i> Ravivarma Chaturvēdimangalam and defines the four boundaries of the village.



Lithic inscriptions copied during the year 1106 M. E.—(contd.)

No.	Place.	Dynasty.	King.	Date.	Language.	Remarks.
8	On the base of central shrine of the Subrahmanyam temple Parampan Tali	...	Kō. Adicchā 5th Year Irūḍi-Irāmar Jupiter in <i>alias</i> Iratā-Makaram tiecha	Vatṭeluttu	Fragmentary.	
9	On the base of the ruined <i>Nalambala</i> in front of the Siva temple at Parmpantali	...	Bhūmidhara Jupiter in Rāyira-Tiru-Meda Mi- vadji of Pa- rappur	Do.		
10	On the stone kept Chēra in the church of Tālaikādu near Avittattur.		Rajasimha Perumāl	...	Do.	
11	On a slab in the <i>vāṭalmaḍam</i> of Tali temple at Tali (right side)		Bhaskara- Raviter in Tulam	P1 + 2 Jipi-		
						Registers a <i>Sanketam</i> between the <i>ūr</i> of Tiruparmbil and the <i>kōil</i> of Anaiolukku
						States that the <i>ūrār</i> of Tālaikādu gave a piece of land to certain <i>vāṇi-</i> years for erecting stalls; the boundaries of the land are also detailed.
						Refers to a <i>Kaccham</i> transacted by the <i>nāṭṭar</i> of 18 <i>nāḍus</i> and <i>adhikarikals</i> of Nityavichārēśvara and states that from the land belonging to Śrīdhara Nāriacchi <i>alias</i> Tri- bhuvana Mādēvi, a certain quantity of paddy be given for <i>Sāntiviruthi</i> <i>tiruvamatu</i> etc.,

12	Do.	...	Jupiter in Karkadaku and in Simha	Do.	When Kumaran Iravi of Marindu was ruling the country certain transactions were made by the Tali and Tali Adhikārār of Nityavichārēśvara on one side and the Padanāyār of Nedumpurayūr on the other side, and subsequently when Kanḍan Kumaran of Talakulam was reigning, Iravikkampapiran of Nedumpurayūr, the Padanāyār, confirmed the deed with some changes, gave a tiravu-tittu to the Tali and Tali Adhikārār of Nityavichārēśvara Fragmentary and damaged.
13	On the same	...	...	Do.	Partly damaged. Seems to state that while Marindu Kumaran Iravi was ruling the country, certain transaction was made.
14	Do.	...	Yākō Irāyar 2 + 8 Jupiter in Karkadakam MI-nam	Do.	Refers to a transaction made by the Taliyār and Taliyatikārār of Nityavichārēśvaram.
15	Do. (left side)	Chēra	Kō.Kōtai 17th year Iravi Jupiter in Mithunam	Do.	Refers to an agreement between the Nāttār of 18 districts and Adhikārār of Nityavichārēśvaram on one side and Iyakkān..... on the other and states that paddy be measured on festivals etc.
16	Do.	Do.	Kō.Indēśva-11 + 6 Jupiran Kotailter in Kanni	Do.	

Lithic inscriptions copied during the year 1106 M. E.—(con'd.)

No.	Place.	Dynasty.	King.	Date.	Language.	Remarks.
17	On the same	...	...	...	Vat̄īluttū	Fragmentary. Seems to refer to some provisions made for <i>Pūjās</i> . Do.
18	Do.	...	...	...	Do.	Do.
19	On a slab paved in front of the central shrine, Siva temple, Avittattūr	Chēra	Kōtai-Iravi	20th year Vrischika Jupiter in Kanni	Do.	States that some lands were set apart to the temple and mentions the <i>Ayiravar</i> and <i>Irupattehvar</i> .
20	Do.	...	...	Do.	Do.	Damaged. Mentions the “ <i>Ayiravar</i> ” of Avittattūr.
21	Do.	...	...	Do.	Do.	Damaged.
22	Do.	Do.	Do.	Do.	Do.	Refers to some gift for conducting <i>pūjas</i> .
23	On the base of the Srīmūlasthānam in front of the Vadakkunnāthan temple, Trichur.	...	...	...	...	Malayalam and Sanskrit

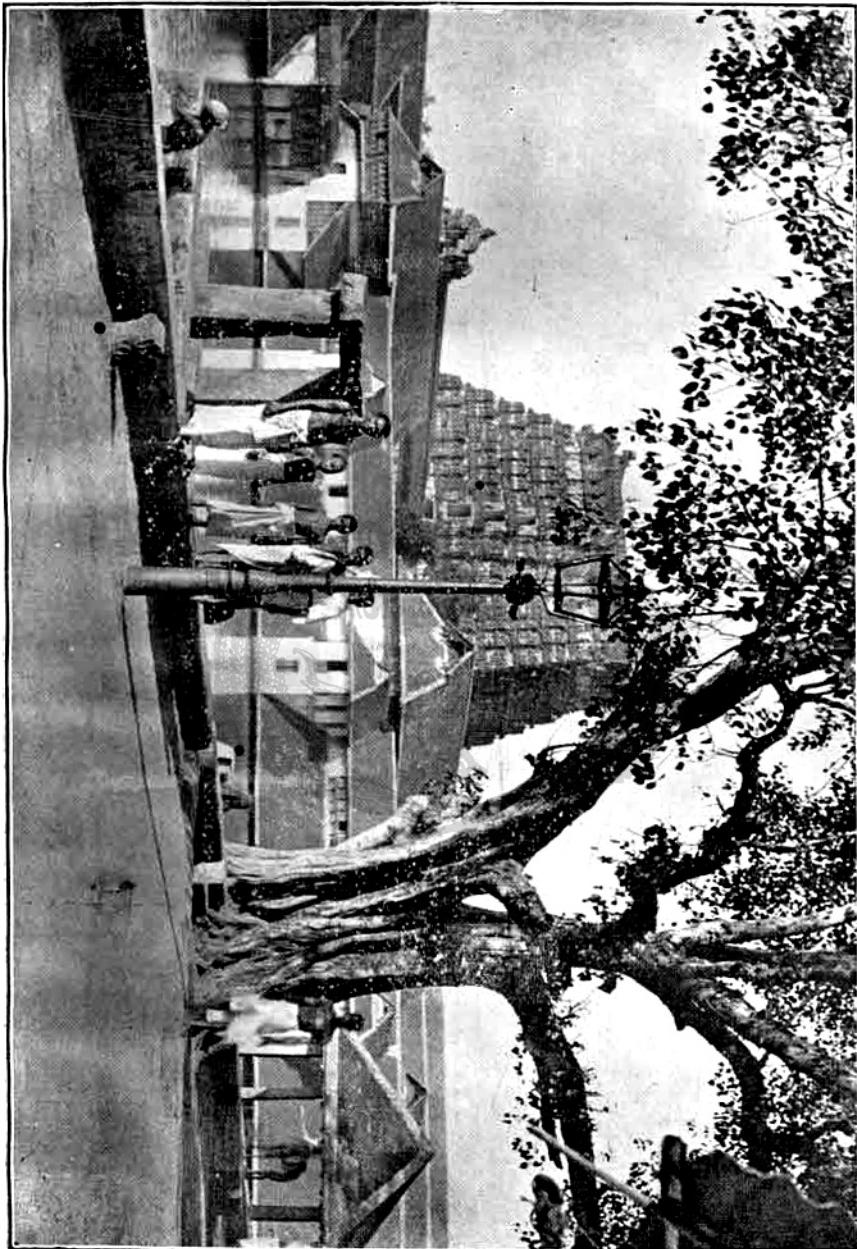
	Do.	...	...	Dhanu	Do.	Mentions that Iravivira of Veppūnāndū made the stone base- ment.
24	Do.	Year Sarva- dhā Mār. kali 2*	Tamil Do.	• Do.
25	Do.	•	Do.	• Do.

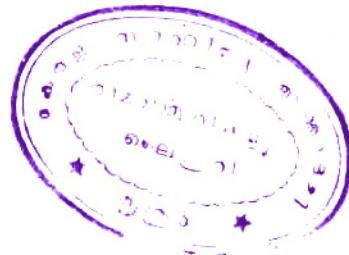




VIEW OF THE TRIVANDRUM PAGODA.

[Last page.







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